The Unitarian Calendar

There is a jewel which no Indian mine can buy,
No chemic art can counterfeit;
It makes men rich in greatest poverty,
Makes water wine, turns wooden cups to gold,
The homely whistle to sweet music's strain;
Seldom it comes, to few from heaven sent,
That much in little,—all in naught,—content.

UNKNOWN AUTHOR OF THE END OF THE 16TH CENTURY.

Vol. 3 MAY — 1911 No. 9

OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 105 South Dearborn Street, Chicago, Ill., and 376 Sutter Street, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the Secretary Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Francis H. Lincoln, Esq.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 105 South Dearborn Street, Chicago.

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Address contributions to the Treasurer, Mr. Richard C. Humphreys.

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The Unitarian Calendar

VOL. 3 MAY, 1911. No. 9

FREEDOM OF UNITARIANISM

In presenting this initial paper to the "Church Calendar," I would like to touch upon a subject *very dear* to my heart. It is the freedom experienced by those Unitarians who have forsaken the so-called orthodox churches and united themselves with the Unitarian Church. My belief is that those of our body who were born of Unitarian parents and brought up in the Unitarian Church, innately, as it were, cannot appreciate the blessed freedom enjoyed by those who have disconnected themselves from orthodox churches. After three years as a member of the First Church of this city, I can affirm that to me Unitarianism has become the most precious heritage in my entire life! My reverence for the pioneers of Unitarianism is just as great as for those who brought liberty to our land. I fairly revel in the liberal thought that Unitarianism has afforded me. And I am sure I bespeak the sentiments of thousands of others so fortunate as myself who have come under its elevating and comforting influence. I can now more readily appreciate the freedom which our forefathers enjoyed after throwing off the yoke of the British Crown; we, their descendants, *cannot* appreciate our freedom as did those noble souls!

Here in Philadelphia, the "cradle of liberty," we have three Unitarian churches. Appropriately may we term them the three Halls of Spiritual Independence. As I walk to church each Sabbath my mind often reverts to the freedom of Uni-

tarianism; and I thank my Creator that in attending the First Church I move among a congenial people where no creed is countenanced, but who loyally inculcate into their lives those precious principles of Unitarianism—the Fatherhood of God, the Leadership of Jesus, the Brotherhood of Man and Salvation by Character.

WALTER C. GOLD.

Philadelphia, Pa.

THE STRENGTH OF THE UNITARIAN MESSAGE

BY REV. ALBERT J. COLEMAN,

Of the First Unitarian Church, Jacksonville, Fla.

The strength of the Unitarian Message is its fundamental trust. Trust is the *motif* that gives distinction and character to its vital song. It is trust in God, because the worshipping heart and mind see that God never neglects the things He has made, but provides for, and perfects, impartially, the smallest as the greatest. It is trust in his universal order, because his government is that of Law, and law operates eternally the same. It is trust in man, because in his evolution and history the spirit which is trustworthy has prevailed. Civilization is the testimony of our human striving to perpetuate in living and vital forms the visions which come to man of true and beautiful and perfect ideals.

The strength of the Unitarian Message is its rich trust in God, in Law, in Humanity. And yet, this is only re-affirming what is distinctively true of Jesus and his Message. The heart of Jesus beat in trust. The will of Jesus determined through trust. The love of Jesus spent itself in trust; and his courageous and faithful

character, because of the greatness of this quality of trust, has become the trustworthy character for other men.

The basis of every true, representative, faithful, quickened life, is its confidence—its confidence in the Ruler, and in his ruling; in the Order, and in its behavior; in Man, and in his strivings.

Let a man neglect all else, if he choose, in the Message of Unitarianism and Christianity, save this, that without a fundamental trust he cannot become a man, and the Message is justified, in that he shall become, not overcome, but OVERCOMING,—a man strong in difficulty, faithful in enterprise, and commanding in religious Faith.

It is the business of religion to lay the foundation and build the superstructure of the city of God. They tell us that in this nineteenth century we build no longer the city of God, but the city of man. Granted. What is the kingdom of man? According to the conception of God and of divine life, which we as intelligent men must perforce cherish, the city of God, the kingdom of God, is the city of man, the kingdom of man. The perfect condition of man is a perfect reconciliation of human life, in all its departments, with the laws of God. And, when we have wrought this, death means walking through a door, not out of the presence of God, not past a sphere of probation into a series of fixed finalities; it means going out of one room of God's house into another, with the same opportunity for rendering the same service, so far as it is needed, as was rendered here. —*M. J. Savage.*

"A friend with an understanding heart is worth no less than a brother." —*The Odyssey.*

UNNECESSARY THINGS

BY REV. M. J. SAVAGE.

You may take almost all the evils under which the world is to-day suffering,—pain, diseases, poverty, grinding toil,—and they are not necessary. Take the world's laborers. The great majority of the people to-day are obliged to work so many hours, to work so hard, to drudge with such pressing toil that they have no time, no strength, no ambition, to lead the lives of men and women; no time to think of brain or heart or society; no time to think of the world's beauty, of the world's inspiration, of the world's good; no ambition above feeding the necessities or the vicious appetites of the body. Is this a necessary part of the world's condition?

No, friends. We dream, and we have a right to dream, of some period in the future history of the world when war and famine and pestilence and vice and crime and drudging labor and premature death shall be things only to be remembered. They are demons, serpents, that humanity can throttle. They are evils that we can tread under foot. There are forces in this world that, when we have learned how to use them, shall make us kings of the world. We can realize human brotherhood; we can realize the dream of peace and purity in which all these evils that I have enumerated shall be things long outgrown.

"Nothing more sweet than home and parents can there be, however rich one's dwelling, far in a foreign land, cut off from parents."

—*The Odyssey.*

While it may be most unfortunate that every minister who has a message and who is anxious to awaken the spiritual impulses of the people cannot have a "crowded house" at least once a week, it is not absolutely necessary that he should be wholly dominated by a consideration of numbers. The opportunity one may lack for an extensive hearing may be, in some measure, offset by intensive influence. Jesus relied less upon the multitude than upon the receptive individual. He laid a certain discriminating emphasis upon the meeting together of "two or three." The greatest of his reported utterances were given to small audiences. The Lord's Prayer was delivered to the chosen Twelve, the Beatitudes were apparently spoken to his intimate disciples —"seeing the multitude," he took himself away from it up into the mountain, and it was not until "his disciples came unto him" that he "opened his mouth and taught *them*." The multitude is not unfrequently mentioned as something that Jesus desired to escape from. His greatest spiritual utterance was delivered to a congregation of one person.

It is not every preacher who can say great things in the pulpit, but there are few ministers who do not have the same opportunities to make permanent impressions that all great teachers have had. To be told years after one had forgotten the occasion and the teaching that a word spoken in some home, some place of business, or by the wayside, had determined the whole character and direction of a single human life is no small evidence of efficiency. In many a small parish as important a work has been done by the wise pastor who has gone in and out among the people as a counsellor and friend as has been accomplished by many a popular preacher with a

flow of language and no empty pews. If a minister must make the choice between an eager throng attracted by his flashing oratory and magnetic personality, and the small group seeking quiet wisdom and genuine friendship, it is doubtful if the latter is not the more greatly to be desired.

PURPOSE OF THE CHURCH

BY REV. MAXWELL SAVAGE

Of the Church of the Messiah, Louisville, Ky.

The true activity of the church must be spiritual. Its reason for being is to keep spiritual values before the inward eyes of men.

Its methods should all converge on the everlasting truth that if men want to establish social justice they must *first* seek the Kingdom of God. The things which "shall be added unto" man must not come first, but second, in the activity or methods of church work.

Of course, one could not and should not talk religion to a man starving or naked or cold. But also you cannot give him manhood by simply filling his stomach or covering or warming his body. A man with no spiritual foundation cannot stand as a man when the things of the world are added unto him in any degree.

No, the foundation of manhood and womanhood is still spirit, and the laying of that foundation is the first business of the church.

"The greatest question before the Church today with reference to its attitude toward labor is, whether or not it is willing to lead the people in their fight for democracy — to lead them unselfishly and with a fine devotion to its own highest ideals." —*Stelzle.*

UNITARIAN HYMN

Slowly, by thy hand unfurled,
Down around the weary world
Falls the darkness; oh, how still
Is the working of thy will!

Mighty Maker, ever nigh,
Work in me as silently;
Veil the day's distracting sights,
Show me heaven's eternal lights.

Living worlds to view be brought
In the boundless realms of thought;
High and infinite desires,
Flaming like those upper fires.

Holy Truth, Eternal Right,
Let them break upon my sight;
Let them shine, serene and still,
And with light my being fill.

Let my soul attunèd be
To the heavenly harmony,
Which, beyond the power of sound,
Fills the universe around.

—*William Henry Furness.*

"Time is infinitely long, and each day will hold all you can put into it. —*Goethe.*

"There is no wise man who is ignorant that good and evil are always discordant between themselves, and always will diversely, and as the goodness of the good is his own good and his own reward, so is also the evil of the wicked his own evil and his reward, and his own punishment."

—*Boethius.*

CONGREGATION AND MINISTER

FROM THE "LITERARY DIGEST."

If your minister's a great preacher, it's more than likely he won't be very strong on organization. If he's a gentle, comforting pastor, he may very probably be a good deal lacking in the pulpit. If he is a deep student, he may be awkward out among men. If he's a hearty good fellow to meet, he may impress you as not very deep intellectually or even spiritually. Some day before long you'll find a weak side to him.

Then the question will come up as to what you are going to do about the discovery. Of course, the next preacher will have his weakness, too, is the writer's reminder, with these additional words:

"And you'll do a rank injustice to the man you drive away. No man should be driven out of a pastorate for his defects of ability. There are only four good reasons for shoving out a preacher —his being lazy, being silly, being selfish, or being morally crooked.

"When a minister lacks honor, self-sacrifice, industry or horse-sense—any one—he's not fit for anybody's pastorate.

"But all other deficiencies than these are curable. Many of them the preacher himself should be able to cure. But all the shortcomings that the minister either can't cure or doesn't cure —these are up to his church to take care of.

"Every church, when it calls a new pastor, ought to watch narrowly to see where he is going to fall down. But not to get a chance to complain—God forbid! When the pastor falls down, then the church has discovered where it can help him.

"If the preacher shows up inefficient in organizing the people for work, then that's the signal for the men in the church who are strongest in

the knack of organization to turn in and line up the membership for effective results.

"If the pastor seems to get entangled and befuddled when money matters are to be dealt with, then let men used to handling dollars step forward and get the money worry off the pastor's mind.

"If the pastor is slow and timid about calling on strangers and diffident in meeting newcomers, let the folks that have easy social graces go in strong for friendly visiting and hand-shaking.

"If the Sunday school lags or the prayer meeting is dull, and the pastor doesn't seem to know what to do about it, let the congregation boom those features of work with their own effort.

"If the pastor falls down on his preaching, it's harder for the church to fill in that defect—which, by the way, is reason enough why the pastor ought to try specially hard not to fall down there. But even poor pulpit work a live congregation can do a great deal to remedy.

"They can listen hard; that will inspirit the preacher. They can praise his best abilities; that will encourage him to cultivate his most valuable gifts. They can lift detail matters off his shoulder; that will leave him more time for study. They can give him money for books and conventions; those will freshen him. And they can pray for him; God only knows what that will do.

"Finally here's a rule for a going and growing church:

"Count on your pastor's abilities as his chance; count on his inabilities as your chance."

"If He send thee prosperity, then thank Him humbly, so that thou become not worse from pride, or any other cause, when thou oughtest to be better. For we should not fight against God with His own gifts." —*Louis IX.*

BORN UNITARIANS

BY REV. HENRY T. SECRIST

Of the First Unitarian Church, Meadville, Pa.

There are two kinds of Unitarians. One kind consists of those who were born in Unitarian families; whose parents were members of Unitarian churches; whose religious training has been wholly under Unitarian belief and custom. So many of these grow up to be worthy men and women and face both life and death serenely as to make those who do not appear as the exceptions which are almost anomalies. Many such born Unitarians become adherents and supporters of the church in their generation, and these again are so worthy of their traditions and obligations that they make the careless and unappreciative ones appear by the contrast in a bad light, as they deserve.

The other kind of born Unitarians is made up of those who seem to have been always of this way of thinking, though perhaps they did not for years even hear of the Unitarian name; who seem to have been born this way. When they came to hear about the Unitarian name and about that way of looking at things they felt no shock, and knew at once that it was theirs and had been theirs. It seemed entirely natural to them. They merely cleared away some over-growth of a kind of belief which had prevailed about them and found underneath their own natural faith, which was now commended to them by those who were called Unitarians. And such they were glad to be. And when they found a church of their native faith they became its members with eagerness and constancy. These have come into their inheritance only a little delayed. Those who teach and preach are helpers of such into what is their birthright.

THE CHURCH AND AMUSEMENTS

BY REV. MARGARET B. BARNARD

Of the First Congregational Church, Rowe, Mass.

In these days, when we are recognizing both the need and the educational value of good, clean amusements, the Church can do much to encourage bright, uplifting entertainment, and to discourage whatever tends to lower the moral standard. Hence, it should not only use much care in selecting its own entertainments, but it should know something of theatres and dance-halls, and other places of resort in its neighborhood, and see whether they are promoters of vice, or whether they furnish safe amusements for young people.

In the small country towns, it is especially important that the Church should contribute directly or indirectly to the moral uplift of the community through amusements. Young people must have some of the joy of life, and it is of the utmost importance that their pleasures should be of a nature that will not contaminate them. The moral life of many a small country town has been seriously injured for want of clean, healthful amusements, and our multi-millionaires could do no better or more far-reaching service with their money than to endow traveling companies of clean entertainers who would devote their time to our small towns. Indeed, would it not be wise if many, who now bequeath funds, large or small, for church charities, would leave them, instead, to enable the Church to secure amusements of a high order?

"Our planet will by-and-by be crowded, and while there remains room to work comfortably, each person had better do what he can do best.'

—W. H. Channing.

PRACTICAL MYSTICISM

BY REV. JOHN F. MEYER

First Unitarian Church, South Natick, Mass.

Just now I am reading the works of the great mystics. It is my humble opinion that the study of Christian mysticism would lead to a revival of true spiritual religion among us, and that such study might furnish a basis for a religion that shall be at once rational and spiritual, unhampered and unfettered by creeds and traditions, and having a basis in history and experience.

Here is an excerpt from "A Serious Call to a Devout and Holy Life," by William Law, in which he describes the model country parson, an ideal which Law himself tried to realize, and from all accounts he did not fall far from it: "Ouranius, when he first entered Holy Orders, had a great contempt for all foolish and unreasonable people; but he has prayed this spirit away. When he first came to his little village, it was as disagreeable to him as to a prison; and every day seemed too tedious to be endured in so retired a place. His parish was full of poor and mean people that were none of them fit for the conversation of a gentleman. He kept much at home, writ notes upon Homer and Plautus, and sometimes thought it hard to be called to pray by any poor body, when he was just in the midst of one of Homer's battles. But now his days are so farfrom being tedious, or his parish too great a retirement, that he wants only more time to do that variety of good which his soul thirsts after. . . . He now thinks the poorest creature in the parish good enough, and great enough, to deserve the humblest attendances, the kindest friendships, the tenderest offices he can possibly show them. He is so far now from wanting agreeable company that he thinks there is no better conversation in

the world than to be talking with poor and mean people about the Kingdom of God. . . . He loves every soul in the parish as he loves himself, because he prays for them all as he prays for himself."—(*From "A Serious Call to a Devout Holy Life," by William Law.*)

THE VITALITY OF LIBERALISM

BY REV. GEORGE E. HATHAWAY

First Unitarian Church, Manchester, N. H.

People who predict the collapse of liberalism in religion overlook the principle of perennial youth which informs its spirit.

Liberalism is not bound by the limitations of any historic creed. Its outlook is universal, its faith comprehensive. It walks reverently among the memorials of divinity in every race and clime, —finding many a sublime counsel to noblest living in the treasured thoughts of Greeks and Romans and Jews—of Mohammedan and Brahman and Buddhist—of Shintoist and Confusian and Theist, —in the poetry, art and music of every age and people—in history, philosophy and literature, and in the growing treasures of modern science,— everywhere finding, reverencing, and obeying the guiding counsels of the infinite that reveal the supreme truths.

In this type of faith there is the vitality of unfading youth.

"Sometimes it appears a great waste of energy, this construction of innumerable local, provisional and altogether superficial beliefs and opinions. And yet that which is permanent in human thought is made possible by what is transient."

A WAY TO PERFECTION

BY REV. ALBERT R. VAIL

Of the Unitarian Church, Urbana, Ill.

Why do we grow so slowly in character? We attend church every Sunday and hear of the beautiful life to which we might attain. We dream with the preacher of winning Christ-like sweetness and patience and good-will. Week after week we behold this vision on Sunday, yet years pass and we have climbed only a short way above the irritable, self-willed mind of our childhood. For ten years, perhaps, our character has not grown. Why are we becoming thus fossilized?

The reasons are many, but the primary one is clear as the noon-day. We have, perhaps, neglected the first practice that leads upward. Buddha, Paul, Augustine, Brother Lawrence, Emerson, Phillips Brooks, differ as they may concerning later stages of the spiritual ascent in this initial step are at one. It is so simple our complex age generally ignores it, but it rests upon one of the most profound psychological laws in human development. Would we attain to the vision we must hold it before us. If we would work it into our characters we must recall it on Monday and Tuesday and every day that follows. Character making is often difficult as carving a stone. But obedience to this spiritual law of steady concentration on the ideal does much of the carving. First, attention to the sublime vision; then action. Such is the law. Even Jesus never rose above this need. Luther and Paul declare that should they omit this practice for a few days they would fall to the earth in confusion. Silent moments with God are the steps by which spiritual heroes climb to perfection.

Against stupidity the gods themselves struggle in vain. —*Schiller.*

"NO GOD: NO SOUL"

"'No God, no Soul': they are the self-same thought,
And I, that think it, turning into mire
To-morrow or next year, I care not much
What may befall a race of things like me,
A little better luck, a little worse,
As each flits by and vanishes forever.
To-morrow will be nothing, and To-day
That leads to it is next to nothing. Go!
Laugh, weep, do what you will, eat, drink and die.

The sad old phrase found true! Is't selfishness
That craves for God, that God may give us life
After this life? New life be as it may,
That irks me nothing. It is this my life
I would not lose, the life within this life,
And I have lost it, if there is no God."

—*William Allingham.*

NEWS NOTES

Those who have visited Newport, R. I., and the beautiful Channing Memorial Church situated in that city, will be interested in a sermon recently delivered by the minister, Rev. W. S. Jones, entitled "Unitarian Beginnings in Newport." This sermon was delivered in recognition of the seventy-fifth anniversary of the church and printed in an attractive pamphlet.

In the April number of the CALENDAR of the Church of the Messiah in Montreal, an interesting account of the Rev. John Cordner, taken from the "Heralds of a Liberal Faith," is printed.

Would it not be a good plan for other churches to place before the readers of their local Bulletins such brief notices of former preachers whose lives have been identified with their origin and growth?

A most discriminating address upon Abraham Lincoln by the Rev. Dr. George W. Cutter before the Watertown Unitarian Club has been published by the club. This address deals especially with those characteristics which contributed to Lincoln's personality and contains many original and suggestive thoughts.

From Portland, Oregon, comes the first programme of the "Oregon State Sunday-school Conference of Unitarian and Universalist Churches." The inaugural address was delivered by the originator and President of the Conference, the Rev. A. H. Sargent of Eugene. The other speakers were Rev. W. G. Eliot of Portland, Rev. Paul S. Bandy of Salem, and the Rev. James D. Corby.

We note with pleasure that the installation of Rev. Howard C. Ives as minister of the Unitarian Church of Summit, N. J., occurred on the evening of Tuesday, April 4. Mr. Ives, whose work at New London, Conn., where a Unitarian-Universalist organization was effected and a new church built, goes to his new field with enthusiastic zeal and ripe experience.

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